

## CRIME...

Its Biology and Psychology

DUREN J. H. WARD

OF THE DIVIDE PUBLISHING CO. 958 Apouts, St., Denver, Coto.

"Blessings on Science! When the earth seemed old, When Faith grew doting, and the Reason cold, "Twas she discovered that the world was young, And taught a language to its lisping tongue: "Twas she disclosed a future to its view, And made old knowledge pale before the new."

-Charles Mackay.

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UNIVERSITY OF ILLINOIS BY DUREN J. H. WARD

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#### **EXPLANATORY NOTE**

This booklet contains two lectures, separated in dates by thirty years. The first was the result of considerable reading and several visits to various penal institutions which were introducing, in the early nineties of the last century, improved methods of treating prisoners. public interest at that time was somewhat remarkable. The subject of crime was discussed at many meetings among others at sessions of the New York Academy of Anthropology, of which Dr. Edward C. Mann was president. This led to the appointment of a committee to draft resolutions on "Prison Reform." The report of the meeting of the committee, together with the resolutions that were presented to and adopted by the Academy, are here given in full. These resolutions are probably buried in the archives of the Legislature at Albany, there silently awaiting that resurrection morn when humane feeling shall be widespread enough to create legislatures that will build up constructive laws looking to something beyond rectifying the mere business relations of the greedier human beings.

The later lecture, first given before a large audience in Denver, Colorado, in 1918, is a more thoro clearing up of the same general viewpoint. That viewpoint is being steadily corroborated by the slow-dragging experience of the years. Interest is again being aroused thru the splendid efforts of Thomas Mott Osborne and many others.

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#### NEW YORK ACADEMY OF ANTHROPOLOGY

Meeting of the Committee on Prison Reform held at the office of Dr. Wm. M. McLaury, 244 W. 42d Street, at 2 p. m, Friday, November 27, 1891.

DR. WM. M. McLAURY, Chairman.

Present: Dr. Wm. M. McLaury, G. Hilton Scribner, Esq., and Dr. F. G. Welch. The latter was appointed secretary pro tem, and read the resolutions prepared by Dr. Duren J. H. Ward, and those also prepared by Dr. McLaury. Both reports were accepted and voted, after certain modifications, to be presented to the academy as the report of the committee.

New York, November 30, 1891, 146 West 43d Street.

DR. DUREN J. H. WARD,

104 E. 66th Street.

My Dear Doctor:

We were all sorry that you could not be present at the meeting at Dr. McLaury's, but the resolutions drawn up by you amply compensated for our loss, and we all agreed that nothing was left to be done by any of us. I offered to have a copy of the resolutions made on the typewriter for each one of the committee, and send one herewith to you, and will see that each one of the committee gets one. Dr. McLaury wished me to act as secretary, pro tem, and I submit a wee report of which you may like to keep a record.

Fraternally yours,

F. G. WELCH.

unac

New York, January, 1892.

### TO THE HON. SENATE AND ASSEMBLY of the State of New York:

The New York Academy of Anthropology begs to petition your honorable body in behalf of more natural and more scientific measures in the treatment of criminals, and pray for careful consideration of the following resolutions which were adopted by the New York Academy of Anthropology on the report of the committee consisting of the undersigned:

DR. WM. M. McLAURY,
244 W. 42d Street.
G. HILTON SCRIBNER, Esq.,
Yonkers, New York.
DR. E. C. MANN,
128 Park Place, Brooklyn.
DR. DUREN J. H. WARD,
104 E. 66th Street.
DR. H. S. DRAYTON,
775 Broadway.
DR. F. G. WELCH,
146 W. 43d Street.

Resolved, That crime is voluntary abuse of social privilege, and that the natural penalty is the forfeiture of the privilege of association with the law abiding, and the remanding of such individuals to a society by themselves.

Resolved, That prisoners be allowed and expected to regulate, for the most part, the affairs of their prison life as a society, in order that their personalities and sense of responsibility may be increased instead of diminished, as is necessarily the case when they have no voice in their government. And especially, since by this very intercourse and its regulation by themselves, they can best learn the value of law through protection of their own interests.

Resolved, That prisoners be allowed to earn by commercial intercourse with each other and with government all that they may desire; that they be furnished nothing without thus earning it; that the state receive pay from them for all raw material supplied; in fine, that in every way they be dealt with as individuals, sustaining through their own labor, all the expenses of their lives, including that of the guards and clerks of the prison.

Resolved, That the support of prisoners at the state expense is unjust to the community at large and ruinous to whatever germs of manhood the prisoners may possess; therefore,

Resolved, That prisons should cease to be "Penal Institutions" under state support, and should be organized and conducted rather as "Reform Institutions," aiming to bring about not only moral, but physical and mental improvement.

Resolved, That the inmates of these institutions (societies of criminals) shall be classified, and that promotions be made from time to time on the basis of desert.

Resolved, That violators of the law should not be sentenced for definite terms of days, months, or years, but until by well-established conduct they prove themselves worthy (in the judgment of state officers appointed for that purpose) of graduating into larger freedom and acknowledged good citizenship.

Resolved, That for the ends of constant opportunity of improvement and incentive to greater usefulness, the state shall establish within these institutions schools of science and useful mechanic arts.

Resolved, That the state give employment to all such as choose to remain in its service at certain fixed rates of remuneration.

It is believed that by this plan there would be but very few recommitments.

Respectfully submitted,

DUREN J. H. WARD,

Secretary, Academy of Anthropology.

A Lecture given in New York, May 14, 1893.

#### THE CRIMINAL

#### WHAT SHALL SOCIETY DO WITH HIM?

The civilized world is just now much excited over crime and punishment. Crime is probably increasing. Why? Among many causes are:

— The decay of old faith—moral, religious, political. This undermines character. The old moral sanctions are not effective. New moral sanctions are not yet taking their place.

— The centralization of populations. This brings human beings together in large numbers and in intimate associations. For this they are not prepared, either by heredity or training.

— The climax of capitalistic competition. This means an enlargement of business heretofore unexperienced. It has made keener human passion for property

— The rapid evolution of the exceptional variations among human beings and the very high standards which getting, giving opportunity for other instincts to revel. these geniuses set for all. They are more numerous today and they are producing a greater variety of inventions and discoveries which are strange to the masses.

— The old fashioned treatment of the new fashioned conditions. This may cover all the other reasons. But ancient theories and prejudiced dogmatic mindedness are not adapted for this new hustling, oncoming change in civilization.

--- The suggestion by newspaper accounts of bad

things shown up in sensational ways. There is no doubt of the effect of this upon the weaker minds. They lack the power of reflection regarding consequences. They think it romantic to do exciting things in imitation of what is producing public excitement.

By these and other means the old and partly obliterated savage instincts are kept alive. The bottom is going out of the former substantial moral basis of society. The worse elements are kept in excitement, and hence public curiosity and public demands for vengeance are kept alive. The public mind is cruel. It delights in seeing cruel consequences. It revels in the punishment of those whom half of the community have not morally surpassed. From the point of view of our new ideals more than fifty per cent of the public have criminal tendencies. This is shown by their indifference and hard-heartedness. Society will not allow the criminal to commit suicide, because it prefers to be a party in causing his death. Society enjoys still the barbarous expression, "He cheated the gallows."

Society is today considerably above the average social feeling in Roman times. With all our brutality it is doubtful if we would enjoy Rome's gladiatorial Coliseum shows. Much more than a majority of us probably shudder at reading the gory slaughter of the early Christians by wild beasts in the Amphitheatre; but our improvement is not equal to our needs.

It is a proper question to ask, whether we keep the gallows for justice solely and for its moral effect, or whether one of the reasons is not delectation. The Greeks at their highest allowed the condemned to drink the hemlock themselves. The Chinese in part had reached a

stage of letting the criminal be his own executioner. This is not an argument against capital punishment. It is a remonstrance against the vengeance element in it. The saintly Christian Church instituted the stake. It was not merely the execution of justice. It was a festival of vengeance. Most of the masses attended, rejoicing. And sometimes even, to make the enjoyment linger longer, they used green faggots for the burning. I have heard that this was the case when the saintly Protestant Calvin caused the burning of the heretic Servetus.

Now such executions are the evidence of intense moral impulses and moods. But behind this is the savage unfaith in man and the unknowledge (or nescience) of God. Primitive man was inherently suspicious of other men. Everything that lived was his enemy, and vast numbers today literally like to believe in the badness of their fellows; altho the occasion for continuing to believe in the dangerousness of others is very largely past. In the recent sensational trial for a notorious murder case, Carlyle Harris stated, "I am absolutely innocent." [Of the death of Helen Potts. 1 Yet, District Attorney Wellman and thousands of others hoped he would make "a confession." What did they mean? They simply wanted confirmation of their belief that men have done horrible things. And then they want to see them suffer excruciatingly for their "awful deeds." And when this is carried out they piously parade their great moral understanding and say, "Well, crime must be stopped." They are not conscious that this is only veneer of their savagery. Crime is not at all abated by their theory. It never was and never can be stopped thus. Even now it is increasing. In 1850 there were 290 criminals to a million people in this country, in 1860 there were 607 to the million, in 1370 there were 853 to the million, in 1880 there were 1,169 to the million.

We kill, by ever improving methods, those that we get angered at. We mob, hang, shoot, electrocute; and, see what the effect is. What does the criminal know about these things? We shall later see that he is a criminal because he is ignorant of social laws, conditions, admonitions, and even mostly of its punishments. We do not hinder him. He knows nothing of our feelings. We gratify our instincts and brutalize ourselves. We print the sensations and then we get excited over them. We keep our minds on crime and we produce from our ranks an ever increasing number of criminals.

The way we deal with criminals in our jails and prisons shows that we have—as a public—no idea of the real condition of the criminal minds. Our jails are scamp-boarding-houses. We catch them, pen them up a while, let them go, the next county catches them, pens them up again; and thus they are travelers living at public expense. A recent inquiry shows that in New York State only five out of sixty jails had any systematic labor. We are as foolish in the treatment of crime as we would be in the treatment of disease, if we allowed the peddling of itch and then made laws that no one should scratch.

Surely this all means prevailing ignorance as to what crime is. If the world is increasing in knowledge, if we are today the recipients of unprecedented inventions, either there is an appalling ignorant streak in our social, moral nature or else increasing crime is a natural outcome of advancing civilization.

Crime is simply the result of one kind of ignorance. It results from lack of social understanding. It is moral

and social incapacity allowed to be aggravated. There are many other incapacities and they would all be criminal if they were aggravated. Many crimes are not yet labeled. Some of the present crimes were once not labeled. Crime is that variation from standard conduct which seriously interferes with others' conduct and affairs. It is not called crime when it does not interfere thus.

Crime is, therefore, a variation downward. It is survival of previous tendencies when the majority of the population makes other tendencies customary. Now these backward tendencies come in the same way as forward ones do. They may be inherited. Evolution is not all upward. Evolution is change. Change may be for the good or for the bad. These backsliding tendencies may also be acquired. The individual may do well for a time, and then by virtue of a deteriorating environment may backslide from respectable custom. Criminal tendencies may be near the surface and easily aggravated into action. They may be very faint or deep and not easily aroused. Such differences may be illustrated by the tendency to pilfer and the tendency to strike under great provocation. There may be infinite gradations. Hence a man who commits "crime" is not necessarily "criminal." Often, indeed, those who have aggravated the act are the criminals.

Crime is always the result of ignorance, but not always of the lack of moral interest. It is the failure of the moral reason to suppress former primitive but still surviving impulses. Environment in all such cases has been too little a helper toward social understanding. If a boy or a girl does not learn music with facility and yet practices upon some loud instrument and fills the neighborhood with discords, they are not criminals. They are only

nuisances. Yet the cases are psychologically the same. Stealing and other anti-social acts are not more intrinsically "punishable" than ignorance of the laws of the lever. Only one type is within the realm of moral or social intelligence and the other within the realm of physical and mechanical intelligence. Both are intellectual facts. Moral facts are intellectual conceptions having reference to other people. It is ignorance that lies behind and permits their accomplishment. It is ignorance that permits the breaking of any tool or the misuse of it in material ways. One is social the other is not. Against one, society has a protecting incentive. Against the other society has no special feeling and allows the individual to waste his time or his money. Education does not bring out these differences. Education should include education on moral and social facts. But all it does is to refer to some old book.

Hence we stigmatize ignorance of moral facts as "criminal," because it hurts us. The man who did not get enlightened on this will feel our vengeance; while the ignoramuses in a thousand other fields we let alone (including ourselves). The criminal has therefore failed to fully enough learn certain facts necessary to his safety and success among others. In this realm his evolution is lower and the probability is that he had very little chance to learn those indispensable things. Hence his impulses and acts will have an unevolved outcome.

(See Arthur MacDonald, Abnormal Man.)

There is no "criminal class." There are collections, herds and bunches of crimnials:

— Juvenile—destitute children, poor, uncared for—mostly orphans. Children very much as you and I were, but fallen into bad circumstances.

- —— Sane adults—often curable, even with our barbarous methods. More often incurable by any such methods, but would be curable under rational conditions.
- —— Insane adults—most probably incurable. But, if so, requiring special indispensable treatment.

Punishment must be no longer for vengeance and self-gratification. Punishment must be merely the interception of the individual and must be the result of recognizing that he needs help to rectify his relationship to the social body. The treatment must be educational. Morality must be regarded as a part of education. Education must study the facts. It must make the individual see the advantage of good conduct. It must also make him see the necessity of social protection.

Such methods must look especially toward the individual's reformation.

Society must provide better environment than the criminal has been accustomed to.

It must remove the old causes. One of these is probably lack of nourishment.

It must foster self-respect.

It must hold out hope for bettered conditions to follow bettered conduct.

It must provide, without failure, opportunity for livinggetting.

It must not ban and bar the criminal forever to lower life.

It must furnish continual opportunities for his growing knowledge, especially of moral relations. Think of the barbarity of our process of environment, of that climax of absurdity, solitary confinement for an individual whose lack has been too little association of a helpful kind.

Society makes the conditions for the ignorance, and society must make good in the provision of opportunities.

General education must be improved. Society must cease to think its duty is done in forbidding and negating. Society must get over sentencing for terms of years. Society must take charge of such individuals for indeterminate periods.

By our present process the criminal is barred from society because he has done unsocial things. But he does unsocial things because he does not understand social ways. How, by barring him from further social relations, do we expect him to learn to become a social member? If we take him out of present general society, we must at least find some sort of social relationship in which he can grow more intelligent and morally better mooded. He needs more association, not less. He must have a chance to be imposed upon, and he must have a voice in condemning it.

This he can't get in the normal world. He is too weak. He is ignorant in this very particular. Insofar as society does not provide these things, it is simply enhancing criminality. Our prisons are very largely schools for the furtherance of criminal tendencies. Once the individuals are allowed to be born into the world, society is under obligation to provide means for the fulfillment of their lives as far as may be possible. Society has reached a moral feeling which forbids execution except in extreme cases. But unless society undertakes the betterment of the individuals who are not good enough, that is, wise enough, to live in the general world, it must provide ways in which they can be developed.

One of the best procedures in this direction would be for society to aggressively undertake to prohibit the birth of those who would be unlikely to fill the reasonable requirements of social life.

The sex question in criminology is scarcely at all treated in any civilized country. Because of this, crime breeds itself. The official care-takers of society treat this evil as many farmers do their thistles. They don't get ready to pull them up until they have gone to seed.

Society will be cursed with crime until criminals are hindered from reproduction—both physically and morally. For both these ends, those with criminal tendencies must be absolutely segregated. Physical sterilization would probably produce the effect of hindering their propagation of crime by association. But so long as they are allowed to reproduce, they reproduce not only their physical imperfections but also their moral aberrations. The indifference of society in this matter is permitting the steady pollution of the nation.

"Very well, but how can we hinder it, since the morally obtuse are generally the most indifferent to right sex relations? They reproduce faster than the more intellectual and more moral classes." The answer is, use scientific common sense. Make the punishment fit the crime. In all cases, take away the reproduction power. But if it offends our stupid sentimentality, do this especially in cases of sexual criminality. And then, may be we shall after a while reach a hard-headed common sense that will enable us to see that all incompetents must be stopped from breeding. Moreover, we should go farther and sterilize all cases of known hereditary and incorrigible individuals before they have committed crime. We have a fair degree of common sense in dealing with horses and hogs. We treat our human social evils as if we were idiots. In this respect we are

degenerate (or ungenerate). Our common sense with regard to the inferior and needy elements of society has suffered considerable deterioration (or has not developed), thru the widespread Christian notion of being merciful. The "Christian spirit" toward the poor and needy has been preached for centuries. It is now an ignorant sentiment. It makes no discrimination. We help the poor and needy just enough to keep them reproducing their kind. We do nothing toward hindering the continuation of this terrible evil. We have everywhere in Christendom helped on the survival of the unfit. We have done it just enough to blockade social progress. And in more recent years we are doing it just enough to begin the downfall of our race. We are protecting vice and incompetence. We are placing innocence at the mercy of indifference.

In looking up this matter of sterilization I find that the Persians, Greeks, Romans, Egyptians, Hindus, Chinese, and the Middle Age Catholic Church have at one or another time practiced it by one or another method. The two operations best known are the sterilization of males by castration and hypospadia. Ovariotomy of females has occasionally been practiced. Lumholtz, a great Australian traveler, informs us that even the savages of West Oueensland practiced hypospadia. Among such peoples, a very large portion of the individuals are what we would call criminal, because their conduct is primitive, because they are individual and self-centered to so great an extent. All the earlier instincts are more frequently carried out in thoughtless manner. Lumholtz says that only five per cent of the males of some tribes are exempt from legal interference. They seem to have sense enough to see that there must be some check to population. How they have gotten on to the idea of a rational co-operation with natural selection, we do not know. The tribal authorities claim the right to say how many a family shall number. They seem to estimate the male's capacity and the country's natural production. He says that frequently after one or two children are born, the operation occurs, even with social festivities.

Nowhere in the world have such operations proved injurious or dangerous. Many examples of the greatest individual power, physically and mentally, are known in history. Narses, the Emporer Justinian's greatest general, was a eunuch. Hermias, governor of Artamea in Mysia, of whom Aristotle wrote a poem, was a eunuch. So, too, was Origen, the most original of the Fathers of the Christian Church. Many of the early Christians suffered sterilization for pious reasons. Thousands and hundreds of thousands of past Christians have entered into celibate life in monasteries and nunneries and as social religious workers, in the belief that such a life was more deeply religious and comes nearer toward securing the favor of God than any other. They have profoundly believed that isolation or sterilization would result in the removal of besetting sin and increase their usefulness in life.

Now it is hoped that enough has been said to suggest the great improvement that would take place in society if the nation would treat crime rationally and scientifically. The expense is enormous as it is. In 1880 there were in the United States prisons 60,000 men and women. There were in juvenile reformatories 11,000 boys and girls under eighteen. These all cost \$15,000,000, and there was added another \$15,000,000 more for policing the land. This does

not include the expense of courts and the time devoted by legislative bodies to the consideration of criminal and penal topics. Truly from any point of view the question of crime and its treatment is a very serious matter. But we do not so treat it. The mass of people have not thought seriously on these matters. Our courts are crowded with sightseers whose object is low curiosity and coarse merriment. The more philanthropic and educated are seldom there. With such a backing, trials are too often mockeries. Our remedies are either barbarous or nonsensical.

Few people understand the real nature of human conduct and its aberrant types. Most people have no remedy beyond the preaching of ancient ideals. Few know the power of heredity or its process. Few know anything about the forces of environment in the making of habits and other phases of character. Our lawmakers know no more than the rest. Hence we are full of out-of-date theories of right and wrong. We never tire of quoting old-time maxims. These were all the past possessed and they were the best that could then be done. But they are cumbersome, inefficient rubbish today.

"What might be done, if men were wise!

What glorious deeds, my suffering brother,

Would they unite,

In love and right,

And cease their scorn of one another.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world tomorrow."

A lecture given in Denver, April 7, 1918, and on various occasions since.

#### CRIME

#### ITS BIOLOGY AND PSYCHOLOGY

All thought is relative—we get the meaning of words by comparison. Things do not suit people and they say they ought to be better. How do they know? Where do we get such notions? It is by the associational processes that go on in our brains. The world about us makes impressions on us thru our senses. We put these together. How we do it is a matter of custom, prejudice, habit and occasionally of a little clear conscious reasoning. If we are hearty and healthy and have a rising-inflexion temperament, our expressed thoughts sound better than the real experiences usually feel. If we have not, they sound worse. Real things in life are made good or bad according to temperament and needs.

We live in a wonderful world—but the dog doesn't know it. The wonder impulse is educated curiosity. To be able to wonder is one of the wonders. It is not a habit with the infant—little or big. Seventy-five per cent wonder little. The scope of wonder has its limitation with all the wonderers. The fly in the Pullman car doesn't wonder at the scenery of the Royal Gorge. He is too busy at the drudgery of getting a living. It takes brains and use and experience to wonder. To wonder is human, to be only curious is animalistic.

Wonder is irradiated curiosity, it comes with knowledge and culture. With ignorant beings it is only baffled confusion, amazement, gazing. Josh Billings claimed that curiosity was all the same with high and low, the only difference being that the ignorant stare with their mouth and eyes wide open, while the cultured peek thru a crack. Wonder must have a starting point. We glow if we have had some experiences. If we do not wonder, life is a humdrum; we get stale. The rustic takes it out in thoughtless gawking. The wonder of understanding is the source of the finest stimulation. It is the root of the greatest human pleasure. It is a basis which helps to make life safe by the contrasting of conduct and its consequence. All wonder is confession of ignorance, but the higher class wonder shows that we understand enough of said object to see that it is a big thing. That is more than most of the world ever get to. The increasing interest in baffling problems is a witness today of increasing intelligence. It is the basis of great hope. It points to the day when the scientific mood shall follow up every wonder feeling. The great mass of mankind have little perspective of either space or time—far less of time. Few people have an interest that reaches a hundred years back or five years ahead. We say we love our children, but we pay very little attention to their coming adult welfare. We settle upon the coming generation burdens we ought to care for ourselves—bond issues and worse things. Not only that, but we allow an unfit population to be brought into the world to make hard times for our descendants and to experience pain for themselves. Nobody ought to be in the world who cannot be happy, comfortable and prosperous.

It is only after things go wrong—after somebody acts

in flagrant contradiction to our present welfare, that we become conscious and have the disposition to stop it. We call it "crime." We insist that he should do better. We demand his punishment. Every now and then we have quite a spell talking about people being better.

But we do not know what crime is? In the primitive world there was no crime because there was so little intelligence. There was little thought and hence little right and wrong. Crime requires at least somebody to object, someone who vaguely sees that things could be different. It is the thinking that made it wrong. It is seeing what helps life that makes some acts good. It is seeing what hinders life that makes other acts bad. It is especially bad if it hits us. What hits other people's lives is their lookout.

Primitive man thought all forces alive. He made them personal. He thought of them as possessing his tastes and disposition. He made them so much in his own image that he gave them gender. All "modern" languages are full of relics of yesterday thought. Knives and spoons, chairs and tables are he's and she's—with dispositions. All inflectional languages (and they are till recently the most advanced) are full of these tell-tale facts about the past.

When primitive man went out into the woods he went among things that were moving and were dangerous. These objects were for him or against him, they were just like other life. Conscious spirits were behind heat and cold, rain and drought, hunger and pain, disease and death. They were good spirits or bad spirits. They had wonderful influence, he believed. To get the good will of them, to avoid their bad will, was of the greatest importance.

These spirits grew as thoughts grew—in number, ability and disability. This devotion, this consideration, was religion. These hosts were to be obeyed, avoided or placated. Every religion is full of allusions to supernatural helpers and hinderers. It's all to avoid and to get.

Finally, about one or two thousand years B. C., these gods and demons began to be melted and smelted toward oneness. All the good forces became one good God; all the bad ones became one bad God. We have now had about four thousand years of this dual God and Devil business. The Persians prophesied that the good would conquer. Every religion singled out some one cause of the evil and some remedy therefrom that was salvation. Religion was the enthusiasm that was generated for the system. The performance of its functions in prayers and offerings and ceremonies was all that the masses knew about the nature of religion. The best of their gods was never very good. and was never nearly so bright as their evil competitors. The good God was always a great braggart (as known thru the words of his prophets). He was always telling about the day of redemption. They usually put it ahead about a thousand years or so. It never came. The evils stayed. There was not a god in the world before the year 1800 A. D. who could protect his devotees from the most ordinary evils. These gods were poor in wisdom and weak in character. They were ideal to the people of former times. but no one who knew them now would invite them into his family circle.

Today we see that they were all fiction. Simple people imagined that living, roving, relatively powerful beings, wandered about in a world to which they did not naturally belong. The forces of the Cosmos were then the same as

now. The difference was, there was nobody then with the sense to see them as they are. The world is always man's objective thought; but now we are learning not to think of it as having our attributes. The psychology of our century is disentangling the mysteries of former centuries. Investigation banishes the gods, heavens and hells of the primitive childish philosophy. The childish still want these views—and perhaps it is better. The man who believes in the Devil ought to. The man who believes in Hell needs the stimulus, and those who believe in Heaven might die of grief, if they did not have the prospect of great material reward for their occasional self-denial.

Formerly, in these or any other respects, it was awful to violate the orders of the priest. Today it doesn't matter much. About all the people of Christendom have for some time been better than their God. Traditional religion has lost its power to stimulate conduct and keep it safe. Hence for a hundred years men have been hunting for some other basis of conduct. Some of them are finding the causes of joy and pain in the nature of life. They no longer think that some outside God sends these as rewards and punishment. They are somehow feeling that both basis and consequence must be the result of the kind of conduct and the kind of environment. They believe that joy is the consequence of health and fitness, and pain is the result of disease and ill-adaptation. They are not God-sent nor Devilsent. The old gods were not real. Life is not overseen nor directed. Life is a result. The kind of result depends upon the kind of conduct and the kind of environment. Conduct is changing from avoidance of condemned action to compliance with suitable or adapted action. All the yesterday social pressure was negative in its character. It inhibited the most primitive impulses. It began and ended with "Thou shalt not."

But it went beyond this legitimacy and inhibited originality. It condemned the bad and stopped it, but it likewise condemned the new advancing good, and therefore blockaded progress. The whole scheme of yesterday's notion of divine relationship was bound to break down. The perfect creation, the ignoble fall, the vile heredity, the debasing sin, the absurd atonement, the nonsensical millennium, the monstrous hell, and the ridiculous, impossible heaven, could only be helpful by being hinderful.

When bolder individuals ventured forth to see for themselves the real world, they found the old explanations were utterly inadequate. We live on the same earth as those primitive, dogmatic Jews and Persians—yet Columbus made us see it differently. We live under the same stars, the same heavens overarch us—and yet Copernicus changed our entire point of view. "Creation" was destroyed by Kant and Laplace. The little space of the ancients was bursted by our new Astronomy. Time started to unravel when Lyell unfolded Geology. Life took on a new lease when Darwin discovered Evolution. All this stretched out space and pushed back time. Creation transformed into Evolution. Life had evolved. Life is still evolving. Growth and progress are the basic trends that pervade immensity.

This completely revolutionized not only our idea of things but ideas of human conduct among things. Right and wrong are not what we thought. Sin and evil did not come into the world. Men have been inquiring how evil got here. They got the cart before the horse. There was no evil till the good came. Evil is only human life hin-

dered. Acts become evil when better are realized. Selfishness was bad only after other-regarding instincts became conscious necessity. Evil and good are still problems, but the nature of the quest has changed. The origin of the good is the real problem. The coming of the good does away with the bad. There can be no evil till social relations are established and thinking becomes actual. There was no good till reason showed something higher. The good now must follow the lead of that higher thought. The bad means remaining in what was and is. The past or the present is seen to be bad only in the light of the contrast of what is better. Sin and crime are our lack of understanding. We shall see a little later that enlightenment is the only remedy.

Up to date, we otherwise modern Nordics have an ancient Semitic view. Our notions are still largely antiquated. Our remedies are still irrelevant and inefficient. Our present idea of religion is a mixture—mostly from the past, but enough from the present to make it more inconsistent than it ever was before. Twentieth century white people see their ideals among darker people centuries earlier. Their imagination is a magnifying glass. They are better than their saints—yes, even than their gods. Their saints were negative characters. They went away and left the helpless world to "go to the Devil." Their ideal was to save themselves, to make themselves fit for Heaven by keeping away from temptation and trial. Today we despise people who try merely to save themselves. The monastic type of life is despicable, cowardly to our bolder, freer, more philanthropic mood; and even the old ideal of those who seek not material salvation, but who strive to live a relativley helpful life, is below the

standard that the nineteenth and twentieth centuries are establishing. Service without fear of punishment, service without hope of reward, service for the sake of life-betterment—these ideals were never known in the days when the traditions grew up which we have been servilely following, and thereby unconsciously blighting our conduct and our civilization. This is better than any "Golden Rule" of old. It can have no narrow or self-centered interpretation.

All this is necessary as a prelude to our talk about crime and courts and justice and punishment and reform.

Our keener insight, our broader view makes even our own greater times seem very imperfect. But when we compare them with the simpler, stupider social outlooks of any former century, of any former people, their grandeur becomes unspeakable. Society is far more complex and affords a hundred times the blessings of former days, even tho it has made only a beginning in the practice of the greater outlook. Courts and juries are now beginning to see a more real social justice. They have usually been instruments of social vengeance. Vengeance is destruction. Vengeance betters not the society that practices it nor the individuals upon whom it is wreaked.

The new cosmic outlook begets a new anthropic feeling. We have studied the stars, the earth, the forces and the life in their evolution. This ends in the study of conduct. Crime is only conduct gone astray by not arriving. Our forefathers talked about sin, they did not study it. They thought it malicious, purposeful, wicked, intended. They just had theories which they borrowed from still more primitive times. There was no investigation before

1850. Jurisprudence, enlightened by biology and its evolutional prospect, has set the world thinking about the straving part of the world. Winslow (1854), Mayhew (1860), Despine (1868), Thomson (1870), Nicholson (1872), Maudsley (1873), Lombroso (1877), Macdonald Ferri, and Hoag recently and a hundred others have revolutionized what we have been calling criminality. Books on criminal anthropology and criminal sociology are in brilliant contrast with the old theological diatribes on sin. We are naturalizing the most unnatural phases of human existence. Anthropology is the natural history of mankind. Criminology is the natural history of the odds and ends of mankind—of those who have not kept up to the standard. The real criminal is not an average man gone wrong. He isn't an average man at all, or he would not have gone wrong. Mostly, criminals are simply incompetents. They have not grown. They have either not had the heredity or else the environment, that would produce average growth. Consequently they are just imperfect human beings, more imperfect than the rest, and therefore not able to get along in society such as it is. The wrong things we do, we are coming to look upon as unconscious aberrations caused by too much primitive promptings. Criminal anthropology is now examining man organically to find out why he is what he is mentally. It finds the differences and the defects, and it now knows why.

The actual criminal is primitive man trying to act among advanced men. He is a case of lower development—made so by arrest on the way, by pathological (or injured) condition, or by degeneracy. He is man of an inferior race living among a higher. He is a barbarian loose in civilization. He has remained in the past in moral and social

ideas. He hasn't committed what men mean by "crime." He hasn't done anything to be killed for. His acts result from incomplete brain functioning. It may be he hasn't the brains. It may be they are untrained. It may be they are sick or injured. It may be he inherited a bad set.

Do you think you would deserve to be killed because you had that luck? Maybe he did not even know enough to believe that he ought to have been helped.

Crime is something that is against the law, something that social institutions taboo. Crime is failure to recognize social necessity. But social necessity must be understood before it can be recognized. Who can say whether social necessity is always right? It might be that the criminal was not degenerate, but was a little keener, had a little higher idea of what was right and proper—it might be.

Crime we describe as moral insensibility. If so, it is lack of thinking power. But this criminal's imperfect brain, however he got it, gives him imperfect thinking power and leaves him with imperfect experiences. This would make crime to be, life functioning with an imperfect instrument. This criminal would consequently have little or no repugnance to the idea of crime before he committed it, and little or no remorse afterwards. Why hadn't he? He just doesn't know. And do you as an advocate of social practice want vengeance wreaked upon him, under the assumption that he did really know! Surely, the whole prison and punishment notion is a survival from barbarous times. It is now outaged.

Prof. Hoag says: "The control of crime, which is now sweeping the world, can not possibly come about thru popular demands for more police, better prisons, more hanging, probation, self-government of prisoners, indeter-

minate sentence, moral or any other kind of education. These in themselves are all desirable and necessary, but without a recognition of the fundamental difference in the makeup between the criminal and delinquent classes, and those who contribute to, rather than prey upon society, no great progress can ever be made, just as no considerable progress has ever been made. The entire problem is an eugenic rather than a legal one." Yes, if eugenics includes education that fills the bill.

We believe in education to the extent that we make laws compelling school attendance till fourteen years of age. But why not be more thoro and make it criminal after fourteen not to be intelligent on the chief features of life? Not try to "make the punishment fit the crime," but to "make the treatment fit to criminal."

This kind of explanation is going to knock the bad out of "badness." It shows the necessity of education, of training. It is making a better world. It has already made a great change in many of our prisons. Experiment is going on probably in every state. The general theory is to give the prisoners as much freedom and opportunity as possible, and to place upon them much responsibility. The busy mind does not get into mischief, does not plan wickedness. The difficulty with the criminal is that out in the world he has not the ability to plan his own activity and have it meet with success, according to the ordinary requirements of society. He is not big enough minded to get along with the rest on an even footing. If put in a humane prison, where some of the leading outlines of his life are planned for him and where he has freedom and responsibility for the rest, he does fairly well. When he is in a society of his

own kind he is more or less on the level of the other individuals.

I have seen eight hundred boys and girls in a reformatory (Louisville, Ky.) with no high walls around and only one man to guide, befriend or guard. They were very comfortable and almost happy. They manufactured a large part of their life requirements, and they intermingled their work with the usual sports and enjoyments. They had their own law court and they did not have very much use for it. They were well behaved and they were sorry when they reached eighteen and their time was out. Most of them would rather be sentenced again.

I have seen another institution (Rochester, N. Y.), conducted in a similar way, with sixteen hundred "inmates." It used to have a stone wall around it, capped with spikes and broken glass. But under the new regime the boys took this all down and replaced it with an ornamental iron fence. To the extent that prisons become educational institutions and sociological laboratories, to that extent are they making the most of the lives they are housing and making the best provision for the protection of society.

Some of the things the criminal does in the outside world are assault, murder, robbery and rape. What are these? They are the overindulgence of pugnacity, self-assertion, acquisition and sexuality. These are primitive instincts. They are the self-regarding instincts unchecked. They are automatic actions that underlie all human disposition, overindulgences that are relics of far-off times. They are unsocial and anti-social today. The indivduals who possess them untrained tend to clandestine activity. Once grown up, they are hard to control. Whatever they tend to do is tabooed. These impulses make their actions self-

centered and secretive. They have not had the education and social cultivation which will enable them to live and act from the point of view of the general good. They are lacking in those sentiments arising in the higher instincts and in the traditions expressed in social ideals and religion. They have a minimum of honor, friendship, love, modesty, approbation, sympathy, etc. They excel in the sentiments prompted by the lower, more primitive, unchecked, instincts—pride, vengeance, cupidity, greed, eroticism, gluttony, etc. The inner or mid-brain is intensely active. The outer brain or cerebrum is only mildly so. Only by the inculcation of numerous facts can this be accomplished.

As the centuries roll on evolution tames the animal. Evolution also presses toward the growth of the human. The standards are constantly elevated. We are doing things today that will be crimes in a few hundred years. The things we condemn today were mostly not crimes a few hundred years ago. Society is growing in its requirements. Other-regarding or social impulses are demanded. Within a few hundred years or so a fit of anger will be sufficient to cause an arrest.

The self-regarding instincts are all-controlling during infancy and childhood. The other-regarding or social instincts do not crop out strongly till we are in our 'teens. They may not crop out at all, if the lower grow too strong and the culture is too weak. Crime is the activity resulting from the narrow, lower, earlier impulses. This means being self-centered and consequently spasmodic. These instincts have no social side. In general, in the criminal the self-regarding are exceedingly strong and the other-regarding are either exceedingly weak or the two have not been well blended. Sometimes the criminal leads a life of con-

tradiction to himself. He does things and later asks himself, "Why was I such a fool?" Under the spasmodic influence of the lower strain, he did the thing which, after reflection, he sees no reason for. The social instincts lead to thought and reflection. The selfish ones are momentary and blind. Hence a man who steals when he is hungry, later wonders why he did it. After he has appeased the craving, he is no longer hungry, he does not feel the strain and he cannot see why he was so irrational.

(See Darwin's Descent of Man. Chapter on Origin of the Moral Sense.)

(See also **Table of Instincts** appended.)

Crime has a natural and a social phase. It is biosocial. It is an act lacking in higher psychic elements. It is a wrong reaction to environment. It is short-sighted. It fails to consider all the elements of the occasion. It is the response to stimuli shortcircuited in the mid-brain, without going thru to the upper brain. It occurs because we in herit so much of the primitive and we have been so little controlled by the higher, later impulses. Society is now our environment. But we also have the heredity of an unsocial stage. Not long ago our environment was forests, bears, wolves, etc. It is difficult for us with the inheritance of the past to live up to the conduct required in the new social circumstances. It needs a better organism, and a better training of it, now. We really yet do not know enough of higher life requirements to get along well with each other. We have a deepseated inheritance from the past which doesn't very well fit the environment of the present.

Crime is the result, then, of incompleteness in organism. It falls short in its functioning. We call it lack of

brains, but it may be lack of quality arising from unbalance thru poor culture or thru debility or derangement. Crime is life functioning with an unfinished or deranged instrument. The result is a bungle.

Can we tell the criminal? Not very well. To be sure all experience gives the face a certain expression or look, and where the experience is very bad the look is not very good. We like the looks of those we get along with best.

Professor Canonico says: "I am not a fatalist, but when I saw a number of habitual criminals of mature age assembled in the same room of the Bruchsaal, I said to myself: 'Do what one may, these men will always be rogues.' One saw clearly on their faces the impress of a defect of balance in their moral qualities."

#### KINDS OF CRIMINALS

- I. Socially considered. (The popular estimate):—
- 1. The unevolved, instinctive, primitive, weak-minded, always petty and unsuccessful—our jail-birds.
- 2. The half-evolved, instinctive, twentieth century, shrewd-minded, educated, big-scheming, relatively successful—our speculators and out-of-jail, unscrupulous business hustlers.
- 3. The unevenly evolved, intensely honest, widethinking, morally cultured, inexperienced, reform-minded, historically ignorant, persecuted class—our fanatics.

This class only shows up strongly under conditions of national or social stress. In war times and other excitements everybody who doesn't fit society will be stopped. You try too hard to do the world good and you are a nuisance. Society holds that it would not do to allow any diversion from common interest when the commonwealth

is definitely threatened. When the stress of impending evil is so great, sometimes hundreds of individuals are passionately devoted toward molding public opinion and they go to any length to accomplish their ends. Their ends may be legitimate ideals for the distant future, and their procedure is based upon the claim that ours is a free country. Their denunciation of the individuals and of the practices they are working against knows no limit. Their vehemence creates social havoc and possibly insurrection. We carry the boast of freedom to great extravagance. There is no distinction made, and it could easily mean freedom to do any kind of wrong for any kind of right.

We do not realize sufficiently that social institutions are simply such arrangements of society as can be made with such people as we here and now have. Social institutions need continual modification. This also we do not always realize. But the modifiers are sometimes in the mood to break down all social institutions for the purpose of change or for the purpose of modifying a few. Social institutions are always imperfect, but so is evolution. And no set of social institutions could be traded off suddenly for another set. We must modify them by evolution, not by revolution. No revolution ever stays fixed. We cite the American Revolution as an instance to the contrary, but this was really a war between two countries. Revolution does to some extent evolve the parties revolting, but it also devolves them. The French Revolution produced a semblance of democracy, but it replaced the Bourbon Monarchy by the Corsican. Napoleon was only a modified Bourbon.

4. The handy victims, imprisoned by accident or coincidence, because of the vengeance of some enemy or grafter, because police and detectives must have some one,

and because anyone will do. These are terrible miscarriages of justice.

- II. Psychologically and Sociologically considered:—(See Enrico Ferri, Criminal Sociology.)
- 1. The insane, loose in the world—criminal because of mental infirmities, brain lesions, brain inflamed centers resulting in manias for persecution, vengeance, violence. They are often insane only in streaks. Assassins like Booth, Guiteau, Czolgoz, the murderers of Lincoln, Garfield, and McKinley, are of this type. Or we may take for example our extravagant-idead classes—the writers of weird, brutal bosh. They are sanguinary erratics, often the result of hereditary epilepsy (weak tissues in the brain, easily bursting). They have an awful imagination, often resulting in two or more passions being aroused at once. For example, Serg. Bertrand who dug up bodies from grave yards that he might violate them.
- 2. Born criminals—savage and brutal or polished and idle. They are generally delinquent. For the poorer ones, prison is a refuge of safety. No sooner are they released than they are in again. They have very weak understanding of social obligation. They are incorrigible outside of walls but they do very well within. (See the examples in the reformatories referred to above.)
- 3. The habit criminals, who begin young—mostly property offenders. These people are encouraged sometimes by easy treatment and provoked sometimes by cruel punishments. They are not especially weak-minded. Indeed some of them are strong-minded, but they are wrong-minded from lack of training at the right period. They get worse, because the cell stupifies, jail companions corrupt, alcohol brutalizes and society mostly abandons them.

- 4. The passion criminals, who do violence in an outburst of excitement, anger, jealousy or pain. Their emotion is violent and open. They use no stealth, and often use no effort to choose the best means to escape. There are hundreds and thousands of them in the United States—people who are not really criminal. They have just slopped over in temper, and are not particularly liable to do it again. Such crime is its own object and largely its own punishment. It is automatic action. They avow the deed, and they think that any one else would have done it under like circumstances. If remorse follows they often commit suicide.
- 5. The occasion criminals, who have no habit and no special disposition toward crime. They are gradually goaded to the deed by provocation, temptation, or environment. This is the "bad-company" class. Most of us could have been this kind of criminal. It is this possibility that causes anxiety to parents. Relatively ignorant parents, all over the world, do not know how to train children and never really trust them. Lack of supervision will sometimes make a criminaloid, for example, out of a boy who steals automobiles merely for rides. It would take strong external stimulus to lead this class into more real crime. With the born criminal, there is strong internal tendency. The occasion criminal is only criminaloid, i. e. he is not yet, but could become a criminal.
- 6. The disease criminals, who are in a state of unbalance-physically, because the endocrine glands have been upset by a bad environment. Dr. Max G. Schlapp in the Journal of Heredity says: "While no definite figures are available, it is probable that a third of the convicts now confined in prisons in this country are suffering from emo-

tional instability caused by glandular or toxic disturbances. These men are really patients for medical treatment and not offenders who should be punished."

For efficient training, for a bringing up that will counteract some or all of these tendencies, conditions must not be too hard or too easy. They must be effective enough to cause the individual to do what are called "the right things" in the community in which he lives. He must be brought up to distinguish the right and the wrong. He must know this for himself. The child must be handled according to his age and his stage. He may need a reward or a punishment. Later the appeal must be made to his sense of loyalty and honor.

(See chart of Moral Sanctions.)

### THE NEW MORAL CRITERION

There is growing up all over the world a concensus of opinion among scientific people which transcends all our former theories and cherished ideas. It is believed that conditions make conduct—in the long run. It is a new interpretation of moral and religious feeling. It is getting an entirely new restatement. Environment—natural forces, circumstances, conditions—these are God. Conditions made the Universe. Conditions are the laws. We are what we are because of conditions. Besides "heredity" the Biologist's every other word is "environment."

Some of the things that influence human conduct for good or ill, i. e. some of the forces, circumstances or conditions are:

The Geographic Region,

The Wind,

The Temperature,
The Light,
The Diet, or lack of it,
General or special ill-health,
Unbalance of endocrine gland function,
Injuries,
Social surroundings,
Education in wrong or wasteful processes,
Economic and Commercial Pressure.

The idea of economic pressure has been used as the sole influence by many social theorists. They have not observed other biological and psychological conditions.

Ferri says: "Economic conditions of each people are in turn the natural resultant of its racial energies which unfold in a given telluric medium." This clearly modifies the doctrine of materialistic and economic determinism.

The biological discoveries of the last half-century have furnished the largest outlook man has ever had. Professor J. Howard Moore in his "Better World Philosophy" says: "The fundamental function of individual culture... should be reconstruction—the elimination, as much as may be, of a direct and egoistic heredity... We are the untamed, unrectified progeny of eternal ages of militancy and hate."

Insolate and educate, sterilize and hygienize.

These are the main features of the new forming penal ideal.

And let us not fail to emphasize and to propagandize till these become universal belief and social practice.

### **Moral Motives**

#### FROM BRUTE TO SAINT

#### The Yard-Stick of Conduct

These moral sanctions have their roots in the feelings of fear, hope, and love. Observe the order. The first is lowest; the last, highest. The lowest sanctions make man strive to avoid something; the next group make him strive to obtain something; and the highest makes lim strive to give something. These series of moral sanctions belong to different grades of intelligence.

The Ignorant fear;

The would-be-shrewd expect or desire;

The truly wise yield themselves wholly to the Law, the Life and Love-Universal.

#### CLASSIFIED LIST OF MORAL SANCTIONS.

### The Evolutionary Order

### Read from bottom upward-

- 6. In love of the true, the good and the beautiful—culminating in earnestness toward all that is natural, i. e., to all that is potentially innate in the physical and psychical realms. ("The true is what is; the good is what ought to be; the beautiful is what is as it ought to be.")
- In sense of justice and equity—responsiveness to impersonal right, conscious effort of the individual will.
- In vicarious sympathy—joining in the sacrificing labors and trials of the good.
- In humanity feeling—interest in history, progressive evolution of mankind by natural social laws.
- 2. Tribal or national feeling—regard for the gens, citizenship, legislation, law and order leagues, good government, clubs, anfi-vice societies, etc.
- In family feeling—maternal, paternal, fraternal, regard for kindred.

### Group III. Loves-Giving Respect-

- Of future life joys—thru approval of manlike gods, dieties, giving heaven, happy hunting grounds, elegant mansions, golden streets, perpetual music, crowds, no work.
- 3. Of social rewards—by public approval, office, fame, social invitations, vanity, fair prizes.
- Of material rewards—in bribes, wages, co-operative advantages; divine favors.
- 1. Of sexual favoritism—approval of the opposite sex—chivalry, gallantry, foppery, dudism, prinking.

### Group II .- Hopes-Getting; Expectations-

- 4. Of future life torture—days of Judgment, Purgatory, Hells. (Hot are of Persian origin; cold, of Scandinavian)
- 3. Of death—by knife, sword, ax, gallows, stake, guillotine, bullet or electric chair.
- Of custody—in stocks, pillory, ball and chain, jail or penitentiary.
- Of injury—by fist, club, lash, dagger, revolver, or natural forces.

### Group 1. Fears-Avoidance; Escaping-

### INSTINCTS - ADULT GROUP

USUAL NAME	HOW EXPRESSED	USUAL FEELING	EXTREME EMOTION		
(Read from bottom up—Order of Evolution)					
Acquisition	Collecting	Foresight	Avarice		
	Accumulating	Possession	Theft		
Self-Assertion	Domineering	Egotism	Exultation		
	Autocracy	Usurpation	Torture		
Pugnacity	Combativeness	Resentment	Rage		
		Anger	Frenzy		
Repulsion	Dislike	Aversion	Disgust		
Secretiveness	Stealth	Cunning	Deceitfulness		
Suspicion	Unfrankness	Distrust	Jealousy		
Roving	Migration	Wanderlust	Vagabondism		
Curiosity	Exploring	Wonder	Meddlesomeness		
	Prying	Interest	Snoopiness		
Fear	Hiding	Timidity	Cowardice		
	Flight	Worry	Terror		
Pursuit	Hunting-	"Call of	Sport		
	Fishing	The Wild"	Ruthlessness		
Feeding	Chewing	Appetite	Gluttony		
Drinking	Swallowing	Thirst	Intoxication		

SELF-SUSTAINING; SELF-REGARDING

USUAL HOW USUAL EXTREME

### INSTINCTS

### ADULT GROUP

NAME	EXPRESSED	FEELING	EMOTION		
(Read from bottom up—Order of Evolution)					
Beauty	Adornment	Admiration Harmony	Rapture		
Cleanliness	Grooming Preening	Comfort	Fastidiousness		
Incongruity	Smiling Laughing	Humor Astonishment	Ridicule Sarcasm		
Altruism	Solicitude	Sympathy	Pity Grief		
Work	Fore-Action	Exhiliration	Elation Fatigue		
Construction Co-operation Approbation	Manipulation Helping Catering Yearning	Preoccupation Coyalty Gratification	Exhaustion Officiousness Self-Esteem Vanity		
Modesty	Shyness	Humility	Prudery Shame		
Rivalry	Competition	Emulation	Pride Strutting		
Play	Hyper-Action Frolicking	Effervescence	Hilarity Ecstasy		
Imitation	Copying ,	Security Conformity	Gredulity Vashion		
Gregariousness	Ganging	Kinship Sociality	Homesickness Clannishness		

### SOCIETY—SUSTAINING; OTHER—REGARDING LATEST BIOLOGICAL INHERITANCE

The second secon			
Domesticity	Home-making	First— Sociality	Fussing
Brooding	Protection	Parenthood	Sacrifice
Nursing	Nurture	First— Altruism	Coddling
Sexuality	Mating	Conjugality Love	Eroticism Lust
Courting	Sexual—	Caressing	Libertinism Prostitution

RACE-SUSTAINING; SPECIES-REGARDING

### The External Senses

SEMI-INSTINCTS—(Controlled in Mid-Brain) In the Order of Probable Evolution.

The senses are specialized receptors for discovering the variety of impingements of the environment.

- 1. Pressure—Solid stimulation—elemental touch.
- 2. Taste—Liquid stimulation—chemical contact.
- 3. Motion—hange stimulation—awareness of action.
- 4. Pain—Injury stimulation—tissue destruction.
- 5. Punctility—Roughness stimulation—refined touch.
- 6. Heat—Temperature stimulation—cell expansion.
- 7. Cold—Temperature depression—cell contraction.
- 8. Direction-Region stimulation-awareness of position.
- 9. Balance—Posture stimulation—preserving equilibrium.
- 10. Smell—Gaseous stimulation—long distance sensation.
- 11. Hearing-Vibration stimulation-long distance sensation.
- 12. Vision—Ether stimulation—long distance sensation.
- 12. Vision—Ether stimulation—long distance sensation.
- Sex—Bi-chromatin stimulation—discovery of incompleteness.

Some of these senses have existed from the beginning of life. The latest were evolved as early as the fish stage,—probably 20,000,000 years ago or more. In the human being they are now specialized organs. They are only gradually awakened. Only the first two are ready for action at birth. They improve in definiteness as the years roll by, or so long as the organism progresses. They pass from the periphery to the spine or midbrain and thence on and up to the cortex. Several of them have specific ganglionic centers in the cerebrum. They all act spontaneously or without consciousness, and they may be made to act with consciousness. They stimulate all reactions of the organism to the environment. Their ganglionic centers below the cortex reply to the environment reflexly. When the sensations are definite and clear and when they require coordination with other sensations and perhaps with cerebral pre-associational experience, their impressions pass thru the midbrain ganglia and reach the sense centers in the cerebrum.

See charts of senses, infancy period, instincts and adult instincts.

## A RECEIVERSHIP FOR CIVILIZATION

This book condenses a long study. Forty years ago the author began to believe that the White Civilization was approaching another crisis—greater than the decay of Rome at the oncoming of Christianity. The chief element in this approach toward decadence is the discovery of a new Cosmos by thinkers and investigators and the stubborn preaching of the old legendary outlook by those who assume to provide the theory of conduct. Thus we are threatened with seeing the bottom drop out of Civilization. THE DEDICATION furnishes the key to the purpose of the book:—

To Men of Religion, the World's former Trust, the time-honored source of goodness; To Men of Science, the World's new Hope, the modern fount of knowledge. May the one get the facts and the other the zeal that shall save their common charge—Civilization.

"This is a great book and one that should be pushed for the next 25 years."

-The Putnams, Publishers, New York.

"You are truly a great prophet. Your book will be to these times what the prophecies of old were to their time. It is the prophecy of a new day.

-Ben B. Lindsey, Judge of Juvenile Court, Denver.

The NEW YORK HERALD in a half-page article on "Religion and Modern Civilization" states, that over 50 books have lately appeared calling the world to see its imminent danger. It refers several times to and quotes much from the book entitled "A Receivership for Civilization." It says: "Of far wider appeal than those mentioned before is Dr. Ward's study, with its suggestive title. \* \* It is a call to arms and an eloquent one—so much so that it disarms any minor criticism or exception to the details of his book. \* \* The author has coined a very apt phrase, to cover the case, in the title of his remarkable book."

THE DENVER POST says: Not as infidel or agnostic, but as a devout believer in the universality of God, or life universal, Dr. Ward makes his survey of civilization.

The writer declares the Christian churches have brought

themselves to trial before the bar of public opinion by their blind refusal to recognize or admit that the world moves. He asks: 'Will the Church change from an association of believers in old traditions to an organization proclaiming results of recent investigation and thinking?' If not, the Church is doomed.

UNITY OF CHICAGO says: It paints the portraits of the old-time preacher mid the new-time needs, and the new-time preacher with the new-time facts. It outlines those new-time facts and shows the substituted authority of Science that has nearly occupied the twentieth century mind. It calls the body of Science "The New Bible" and divides it into books. It gives a marvelous array of the writers of this "New Bible" of the modern times.

Religion is interpreted in a way so broad as to cover all the religions. It is not a set of doctrines. It is not a belief or a trust in a book. It is noble earnestness. It is man leaning forward. It is life made serious by lofty purpose. This, Science can furnish better than the traditions of yesterday. Indeed, for the first time in history is there now a chance for a real, a true, a lofty religion.

The book reaches a climax in the entreaty for the clergy to learn today's truths and make them the basis for today's religion. Ancient Jewish concepts were primitive. They were often high yearnings, but we need our own still higher yearnings dressed up in the thought of our own immeasurably grander times. It calls upon Science to take more interest in life. The men of Science must make their great truths popular. They must proclaim the great facts and laws and make them so plain that the preachers will be obliged to fallin line.

The victory is won. The times are ripe. The old view has lost its power. It is not longer a sufficient basis for conduct.

Edward A. Ross, professor of sociology of the University of Wisconsin, has recently written:

As I look through Dr. Ward's important book again, I earnestly hope that it will not be smothered by orthodox hostilities, but will break its way through the barrage and really get read. It is sublimely learned and grandly earnest.

#### A RECEIVERSHIP FOR CIVILIZATION

We entreat your careful attention to this warning book. It springs from a long study and a deep anxiety. It is both history and prophecy. Civilization must have a new moral basis. The Church, that has assumed to have directions from God as to how life should be lived, is not keeping up to date. Old Moral Sanctions have decayed. New ones must be collected. They abound in the literature of Science.

### This Book Challenges Attention to

- Its Tribute to The Church of The Past.
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## EXPERIENCE AND WRITINGS

By Duren J. H. Ward

A.B., A.M., B.D., Hillsdale;

A.M., Harvard; Ph.D., Leipsic.

Harvard Fellow in Europe two years.

See "Who's Who in America," 1914-1924.

District School, Dorchester, Ontario-(8 years).

High School, Memphis, Mich.-(3 years).

Graduate of Hillsdale College, A. B., A. M., B. D.—(5 years student)

Graduate of Harvard University, A. M .- (3 years).

Graduate Leipsic University, Ph. D .- (1 year).

Student at Berlin University—(1 year).

These ten years as College and University student covered a complete Teacher's Course, a Minister's Course, the greater part of a Medical Course, also much work in Philosophy and the Sciences of Biology, Ethnology, Anthropology, Psychology, Sociology and History.

Travelling Fellow of Harvard University for two years in Europe.

Among Former Teachers:
Harvard: James, Royce, Palmer, Everett, Peabody, Emerton, Gurney, Toy, Lyon.

Berlin: Paulsen, Virchow, Mendel, Du Bois Raymond, Zeller, Deussen, von Gizycki, Ebbinghaus, Hartmann.

Wundt, Heinze, Ratzel, Maurenbrecher, Schmidt.

Librarian six years while at Hillsdale and Harvard, Classified and directed the cataloguing of 29,000 volumes.

Experience in Teaching-12 years-

Country School. City School (Principal). Academy (Principal).

Model School (in New York City, Superintendent).

College (Hillsdale, Tutor; Kan. Agr. and Colo. Agr., Professor and Lecturer).

University (Harvard and Iowa, Lecturer).

Unitarian Minister, Dover, N. H.; Iowa City, Ia.; Fort Collins, Colo. Extended experience in Printing Business and Publishing.

Studied Educational and Correctional Institutions in United States. Canada and Europe. Has managed Organizations and been Investigator, Teacher, Lecturer, Writer on various phases of Anthropology, Ethnology, Psychology, Sociology and Education.

Investigated Indian Mounds and the Musquakie Indians for the Iowa State Historical Society, of which the maps, measurements, statistics, survey and history were published in "Iowa Journal of History and Politics," 1902-1906 Remains collected now on permanent exhibition in Iowa State Historical Society Museum at State University, Iowa City.

Last sixteen years in Denver Writing and Lecturing on Special Fields of Science, Sociology, Psychology and History. From 1909-14, Editor of "Up the Divide," a Magazine advocating the methods, spirit and study of Modern Sciences.

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One and all the tyran gold are being defirenced. Of course they never actually related. Ther were only imagined moneters. But with ideal individuals their have in their tail destroyed their "amound" battons and torn down like civilizations for which they were supposed to be the spongery and patrons. "No nation ever but

lived its religion." said Angust Courts,
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other (discussed) refuges for the dogmetical that rests or
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